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加華僑報

Chinese Canadian Community News
OTTAWA, ONT. CANADA
VOL.7, NO.7 JULY 1985
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EDITOR-IN-CHIEF: Yuen-Jy Tue
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本期出版報紙六張二十四頁

本報工作人員名錄
社長：林安邦
總編輯：杜元之
中文編輯：許想然
English Editor: Andrew Lam
編務：黃永忠、江永棠
攝影：周澤、任明
美術編輯：黃財克
業務及廣告：黎錦泉、江永棠
財務：[illegible]

四海同心，團結一致

全球中華會館年會 五大洲代表集會三藩市

加京會館余輝時、林安邦出席 討論發展僑教推廣中華文化等案

（本報專訊）「居住全球各地的華人，應該團結起來，共同奮鬥，為華人謀福利，提高華裔地位，加強華裔在社會、政治、經濟上的力量，發展僑教，推廣中華文化，達到四海同心的目的。」這是全球五大洲及美洲各地中華會館代表們一致的意見。[illegible]

（圖：加京中華會館代表余輝時、林安邦在主席台前合影）

修改優惠條件 吸引外資來加

（十格利訊）外交部長克拉克說，政府將公佈吸引外資來加投資的優惠條件。[illegible]

財長將再考慮 調整養老金案

老人表示憤怒反對

（本報訊）聯邦財政部長[illegible]

在巴黎的華裔貴婦

任冰姿為安者進行文經交流

（加拿大的華裔）任冰姿[illegible]

林安邦譯

越棉寮華人

（本報三藩市專訊）[illegible]

加速處理積壓案件 以國籍定難民身份

移民局建議但將遭反對

（渥太華訊）[illegible]

投資獲利免稅漏洞 鼓勵物業投機風氣

對富人慷慨政府收入減少

（渥太華訊）[illegible]

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National Library Canada
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五十萬元獲利免稅案 改變金錢投資法則

小心購買地產物業

稅局評鑑認是投機不免稅 免稅額要五年內分期受惠

[illegible]

將視情況決定 地產收益免稅

[illegible]

大赦非法移民 決不延期截止

[illegible]

香港協議換文

[illegible]

足跡遍及全國 種族歧視幽靈

[illegible]

菁華學校暑期班招生

本校現已接到中央政府暑期學生就業計劃的資助，繼續舉辦1985年的暑期中文班。

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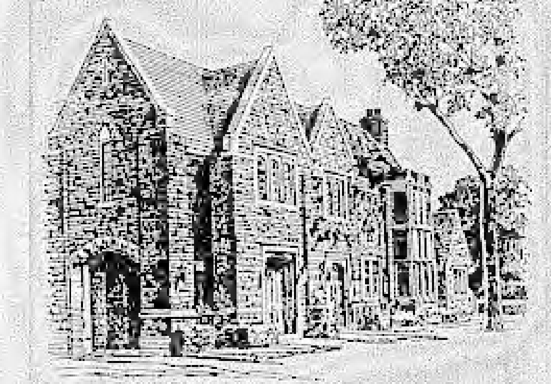

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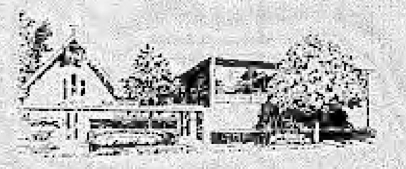

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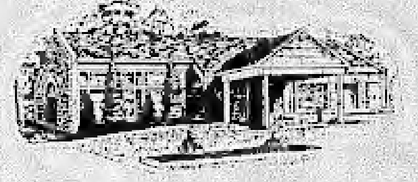

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[illegible]

馬來西亞總理談話 亞太地區經濟問題

對中國大陸不應存幻想 美日貿易戰未妥善解決

[illegible]

澳門明春談判歸還

居民關心過渡時間 葡萄牙政府無多討價條件

[illegible]

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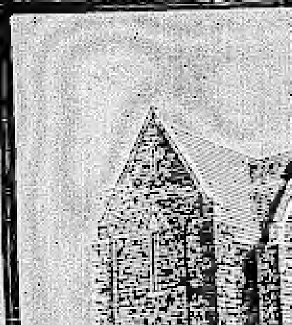
第七卷第七期（第



西區

東區

中國大陸貪污成風
經濟改革受到威脅

[illegible]

北京足球迷發生暴動後，公安人員正檢查一輛擋風玻璃被砸碎的車。

妙齡少女稱斤拍賣
買主是惡霸無人敢干涉
廿世紀的怪事？慘事？

（貴州訊）貴州日報載[illegible]

輸球又輸友誼
北京球迷暴動

（北京訊）香港和中國大陸的足球隊在五月十九日舉行一場比賽，[illegible]

巴黎時裝表演
瘋魔北京青年

（北京專電）法國著名服裝設計家皮爾卡丹[illegible]

湖南集郵展覽
展出台灣郵票

（長沙訊）湖南省集郵展覽[illegible]

加倍售給私人
進口外國汽車

（北京訊）中國大陸[illegible]

[illegible]科技小組
研究精密陶瓷

（台北訊）工業技術研究院[illegible]

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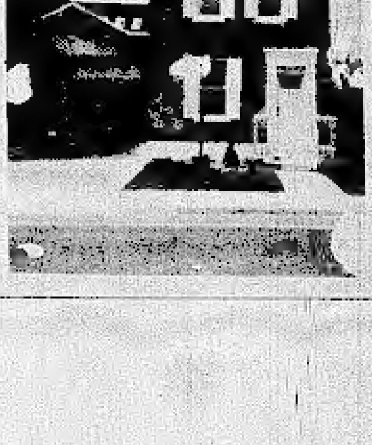

經濟改革物價上漲

中國大陸經濟現況的怪現象

周野

（北京通訊）中國大陸物價上揚，事實上早自四五年前…… [illegible]

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[illegible]

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[illegible]

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[illegible]

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鳴謝

不才家加京各僑社及朋友在余古稀之年公開盛讌祝壽，感謝難以辭達萬一。中華會館贈送刻字銀盤、中華文化協會獎狀銅牌及各界人士贈照相攝架等盛禮，多倫多中文電視公司送送花籃，更使不才感激銘心，特此鳴謝。

林安邦拜謝

一九八五、五、廿七

北京足球迷發生暴動後，公安人員正檢查一輛被砸壞的車。

第七卷第七期（第七十……

北京球迷暴動

進口外國汽車加倍售給私人

[illegible]

今年香港小姐誕生
謝寧艷壓群芳
羅錦如、王愛倫當選亞季軍

[illegible]

台灣報名參加 世界分齡運動會

[illegible]

中國大陸留加學者
崔澄王為何自殺
王炳章說是被逼死的！

[illegible]

閔嗣瑩命案 偵查有進展
遺孤赴台居住

[illegible]

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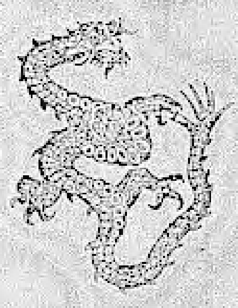

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本會歡迎華人朋友參加以下聚會——

聚會時間

祈禱會：星期三下午七時半，星期六下午四時

主日學：兒童，上午九時正，成人，上午九時及十一時

主日崇拜：上午九時正（英、粵語）

上午十一時（國、粵語）

英語少年崇拜：上午十一時一刻

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11:00 am, Mandarin & Cantonese

Young-Teens Worship : 11:15 am, English

Samuel Fellowship : Fri. night, every other week (children)

Elijah Fellowship : English Speaking

但以理團契（中學生，大學一年）
尼希米團契（大專學生）
提摩太團契（大專學生）　每週六下午七時半

迦南團契（越、棉、寮團契）
約書亞團契（成人團契）
亞居拉團契（新婚夫婦團契）
以斯帖團契
國語團契
奉獻團契
婦女團契（四十歲以上）　每月聚會一次

渥大宣道校園團契
卡大宣道校園團契　（每學期四次在校園舉行）

宣道中文班　每週六上午九時半

天使島移民血淚 華裔螢幕重探天堂路

華裔製作電視劇「紙天使」

（洛杉磯訊）一部以一九一〇年至一九四〇年期間，早期中國移民被囚禁在舊金山附近的天使島上，等待進入美國本土的真實故事為背景的電視單元劇「紙天使」，各地區的公共電視台首映。

該劇由洛杉磯的南加州公共電視台KCET製作，錄影，屬於定期性播出的電視台劇「美國劇場」之一，由林小琴編劇，[illegible]執導，這是他們首次參予電視編劇和導演的工作。

林小琴的祖父母正是當年因[illegible]天使島的華裔移民，[illegible]

（圖是搶戰時流彈受傷的無辜華人）。

[illegible]

血洗紐約華埠 幫派大開殺戒

（紐約訊）紐約的華埠血風腥雨，幫派大佛大屠殺，發生於五月廿日，在東百老滙街槍戰，據警方瞭解，是華人四人生命危殆，[illegible]和越華幫派份子為了爭奪地盤結怨，大開殺戒。事後警方逮捕了兩名華青嫌犯。全案正在偵查中。

警員華埠拘人 疑犯跳樓自殺

（溫哥華訊）一名現年廿五歲男子當空市警員前往拘捕他時，不放生着任由他們手走，該疑犯被銬上手銬，[illegible]

在「紙天使」中，飾演早年移民美國而被困天使島中國人的華裔演員，陳冲和[illegible]倒在她懷裡的[illegible]

滿城華埠哭後 交涉重建家園

（滿地可訊）滿地可華人聯合總會於本年五月二日[illegible]

一千里超級馬拉松 華裔蔡立君得冠軍 超能極限創新里程碑

（紐約訊）華裔長跑[illegible]

（[illegible]）[illegible]

（圖）蔡立君和長跑時的情形。

奇里殯儀館

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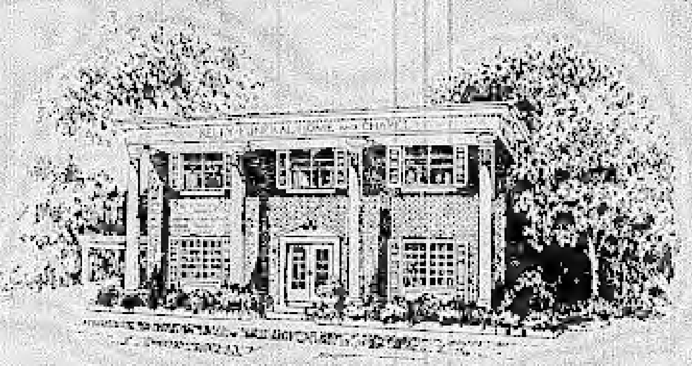

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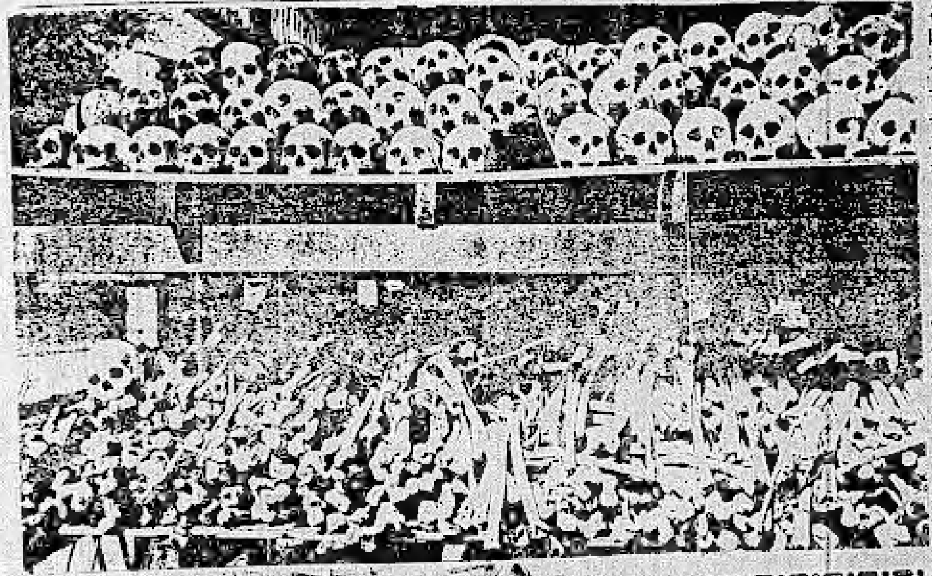
[illegible]



白骨骷髏堆如山
棉共殺人如麻

[illegible]

溫尼伯越南人示威抗議遊行

[illegible]

暹羅灣海盜打刼
截留女難民蹂躪

[illegible]

西貢街頭流浪的混血兒

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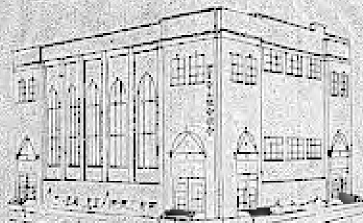

主日聚會

主日學：	（孩童及成人）	上午九時半
主日崇拜：	（英、粵語）	上午十一時
少年崇拜：	（英語）	上午十一時
兒童時間	（英語）	上午十一時

SUNDAY

Sunday School	(Children & Adult)	9:30 AM
Worship Service	(English, Cantonese)	11:00 AM
Junior Church	(English)	11:00 AM
Children's Hour	(English)	11:00 AM

其他聚會

祈禱會	每星期三下午七時半
婦女團契	每月第三星期六下午一時半
迦勒團契（45歲以上）	每月第二星期六下午一時半
成人團契（25－45歲）	每月第二、四星期五下午七時半
但以理（大學）團契（19－25歲）	每星期五下午七時半
青年（中學）團契（15－18歲）	每星期五下午七時半
少年（初中學）團契（12－14歲）	每月第二、四星期五下午七時半

OTHER ACTIVITIES

Prayer Fellowship	Every Wednesday	7:30 PM
Ladies Fellowship	Every 3rd Saturday of the month	1:30 PM
Caleb Fellowship (Age 45 and above)	Every 2nd Saturday of the month	1:30 PM
Adult Fellowship (Age 25－45)	Every 2nd & 4th Friday of the month	7:30 PM
Daniel (college) Fellowship (Age 19－25)	Every Friday	7:30 PM
Youth (high school) Fellowship (Age 15－18)	Every Friday	7:30 PM
Junior High Fellowship (Age 12－14)	Every 2nd & 4th Friday of the month	7:30 PM

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伍冰姿為安省進行文經交流

Kildare Dobbs 著 林安邦 譯

（上文自第一頁轉來）

[illegible]

（圖：伍冰姿和她的丈夫林安邦合影）

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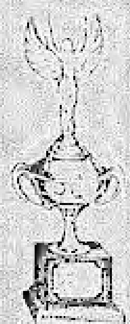

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[illegible]

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乎三界之沈寐久矣佛
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[illegible]

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△Rideau花園高尚住宅區Megillivray街，三層全磚兩單位獨立洋房，信步可至運河，環境幽美，出入方便，年入一萬八千，叫價十四萬九千。
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△Glebe區146座位餐館出讓，有酒牌，舞池，租約好，叫價十一萬。
△Willow街，全磚兩單位柏文，新裝修，每單位兩房，有車位，叫價十二萬六千。

哀謝

先夫諱松款，號長煥，李公府君，台山客沖鄉刀背村人，痛於一九八五年五月二十三日在加京市民醫院逝世，享壽積閏七十六歲，經於五月二十八日上午十時假奇里必侍郎殯儀館舉行殯禮，扶柩歸土，安葬於石沽墳場，荷蒙宗親戚友世誼，惠賜賻儀花圈挽聯，親臨弔唁，素車執紼，隆情高誼，歿存均感，謹此哀謝

未亡人　譚芳
子　國潮　國光　國謙　國祥　國全
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孫　淬英　李偉明　李□貞
孫女　素汶　素雯
外男孫　黃雲新
外女孫　黃穎洪
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賻儀

（軍太等）Mr. & Mrs. W. O. Traus 一百元，湘園酒家全人六十五元，梁榮熹合家、湘園酒家、李芳、黃永柔、李桂厲合家，陳新生各五十元，參城源合家四十元。任均合家、李玉祥合家、Ｅ□□、三兩合家，陳光新、黃美鎮、李江文、譚潤松、譚英澤合家、周文、林偉雲各二十元。十四元。華太、伍素珠、周字合字、徐琰華、譚錦學合家、司徒波各十元。吳馮銀倫四十元、鄺太、葉太、歐陽廉、多倫多譚壞兄妹各五元，李啓康合家，劉焯熙合家五十元、梁琰合家二十元。有夫婦（多倫多）梁惠安合家二百一十元。袁光康合家、湯宇月小姐共一百一十元。華協海鮮飯店李表祥合家、周長豐，李學賴合家五十元，李耀宗夫婦四十元。百利花店三十元。司徒仲和合家、馬忠彭孟學合家四十元。黃秀琳夫婦、黃浩俊合家、魏光泉夫婦、譚文凱合家各二十元。冰姐十元。

花圈

（香港）高錦漢合家一百元。（滿地可）楊鏡鐘夫婦三十元。（軍太等）譚宇標合家，郭棟庭、張劍廉、鄭一鳴、周甲慶合家、李榮夫婦、李植慧合家，徐光大、李芳芬、任均合家、譚仕超、葉錫、胡嘉源、譚培、劉啓潤、陳炳賢、李家煜、司徒棣、譚永、黃杏、李賢芳、頓木深、余波合家、梁學基、周惠明、周志江、譚永熙、譚永全、譚永俊、譚永、譚澤詠、胡佐、譚政、黃潤、林業成、林朝輝、龔榮保、甄才彪、方錦波、林志高、周乾、孫、譚耀仁、胡培、曾潤開、雷志明、雷惠貞、馬寬誠、胡嘉賢、黃笑榮、較成夫婦、孫智鴻、僑強民、魯業光、甄紹華、鄭茂源、黎學基、吳杰、袁兆榆、譚顯學、關炳燊、陳松湯、張、吳基誠、黃偉民、譚超然、譚振球、楊子江、酒樓全人、Jack Wong Family、Swiss Chalet。

素車

（多倫多）華協海鮮飯店、李義有合家、台山羊英中學加東校友會、安省駐多城李氏總分公所、譚永熙、胡佐、姚紹華夫婦、陳松湯、黃永柔、劉啓潤、Ron Tucker、Mr. & Mrs. Traus、Elizabeth、Randolph Cormier、Mrs. Au、Nina Luns、龔英保、呂克淨、Mrs. Pauline Helpard

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捐助

中華會館五十元，加京華裔加華僑報，安省駐多城李氏總分公所，李氏李祠，台山羊英中學加東校友會各二十元。

（恕不稱呼，如有錯漏，請予原諒）

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中國木偶藝術展覽

黃雨題

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Canada

An exhibition organized by the Center for Puppetry Arts, Atlanta, Georgia

Une exposition organisée par le Center for Puppetry Arts, Atlanta (Georgie)

加京中華文化協會主辦　十月慶典回國觀光團

Chinese Cultural Society of Ottawa
1985 Double Tenth R.O.C. Tour

一、名　額：限三十人，專人領隊。

二、日　期：1985年10月2日（星期三）由渥太華團體起程，10月16日自由離台返加或轉往東南亞各地。

三、費　用：1.機票價：渥太華—台北（包括香港）來回加幣$1,380元。
2.台北期間宿食自理，本會代訂旅館房間。
3.免收簽證費，但需要本會代辦者，酌收掛號郵資每人10元。
4.機場稅每人$12.50另計。
5.南下參觀四天三夜交通宿食免費。

四、報　名：參加者須索取填寫報名表乙份，交定金加幣一百元及繳交最近二寸半身（正面）相片六張。

五、截止日期：八月卅一日止，有意參加者請早報名。

六、交　通：乘用Air Canada及中華航空豪華747班機經洛杉磯直飛台北。回程經三藩市，亦可停夏威夷。

七、節目內容：1.觀光台北地區名勝：國父紀念館、中正紀念堂、故宮博物院、中國電影文化城等。
2.觀光花蓮太魯閣天祥等地名勝（不另收費）。
3.參觀1985年玩具、禮品及文具商展。
4.參加「四海一家」自强晚會。
5.觀禮雙十國慶大會。
6.乘專車（大車）南下高雄，屏東地區訪問三軍官校及基地，高雄工業區，遊澄清湖及墾丁國家公園。

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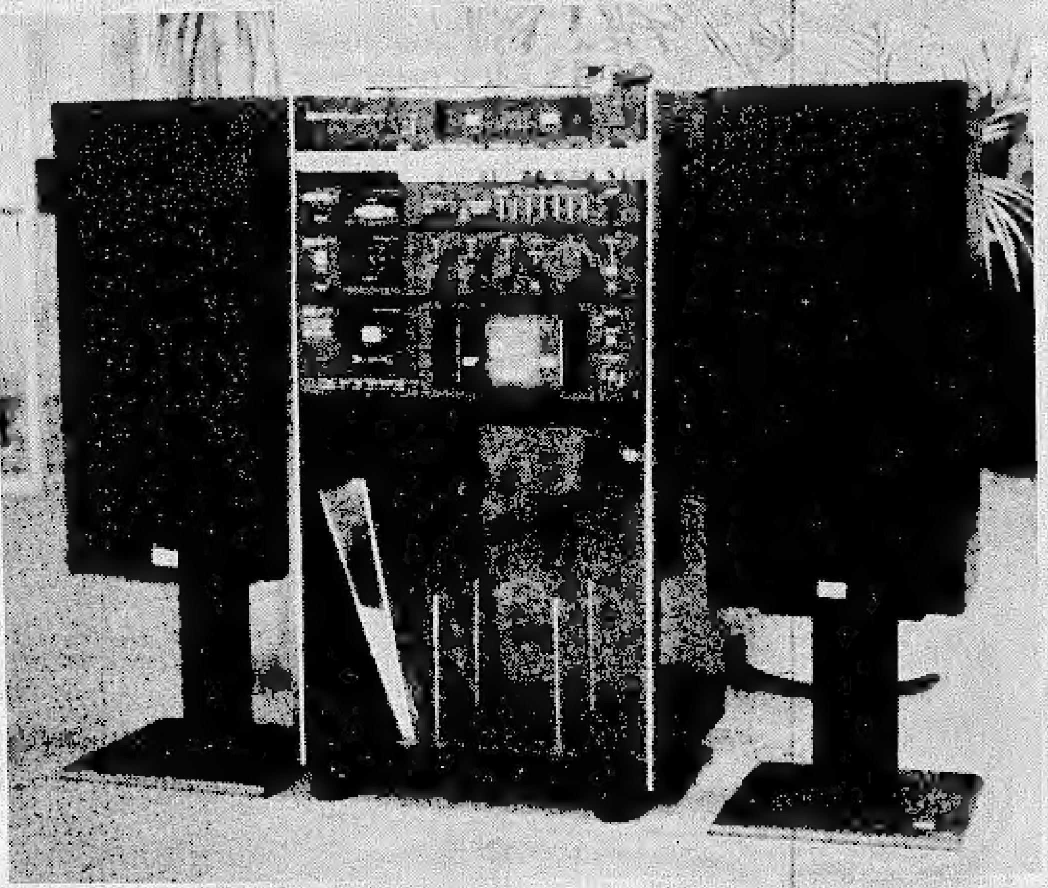

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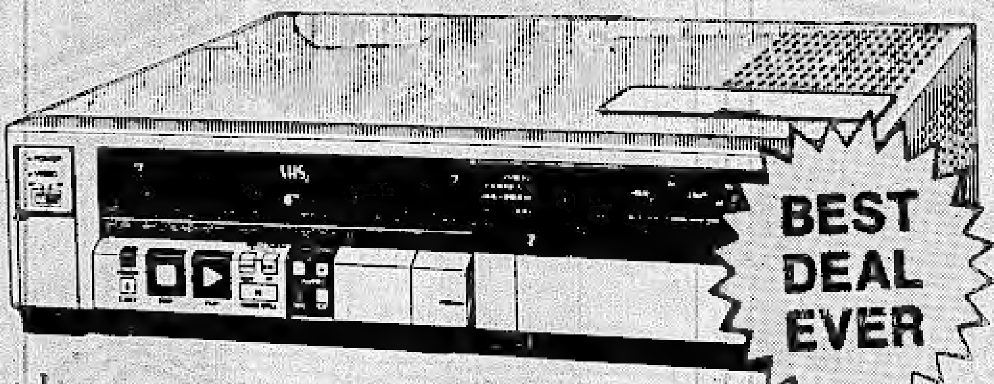

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AMERICAN EXPRESS

隣居的孩子

在數不清也記不清的鄰居中，有三個小鄰居的影子永遠活躍在我記憶中。

馮靚

在加拿大二十年來，真不少人比鄰而居，當時雖是對鄰居，但大家一搬家後便音訊全無，而至漸漸淡忘，搬家後重逢的機會不多，縱偶然再度相遇，我大半的時候已認不出那些人了。說把舊有鄰居全部忘記，也不盡然，在數不清也記不清的鄰居中，至少有三個小鄰居的影子永遠活躍在我記憶中。

[illegible]

財迷

[illegible]

過剩

[illegible]

遊牧民族

[illegible]

投稿須知

一、本報園地公開，歡迎各界投稿，凡符合本報宗旨及內容者，擇優刊登，惟篇幅有限，文稿以精簡為宜。

二、[illegible]

三、[illegible]

四、[illegible]

五、[illegible]

六、[illegible]

七、來稿最好在每月十五日以前寄來，最遲在二十日截稿，過期恐難刊出。

[illegible]

渥太華剷除犯罪行為

本週犯罪行為：85－16

街坊小型商家每日用很長時間工作來維持生活。"剷除犯罪行為組織"需要你的幫助來剷除此種街坊小食生意商被搶劫。

本年四月廿九日，FRANGIONES CONFECTIONARY在504 HILSON AVE．正在店後貨架上添加貨物。當日生意不大好，忽然開門鈴響，表示有顧客入來。

當店主向店前行出來，他面前一蒙面搶徒正在將他的收銀箱打開，用手將箱內紙幣向他的袋裡塞。當兩人面對面時，搶徒喝令店主止步。但店主看見搶徒將自己血汗賺來的錢被人搶去，立時不顧危險向搶徒衝過去。經過短時間鬥爭，匪徒掙脫逃出店外，登上等在路旁汽車，最後看見他在KIRKWOOD AVE．轉角逃去。

△搶徒描寫：男，白種人，約廿五歲，六尺左右高，身材細長，淺黃短髮。當時穿着藍色牛仔褲，頭面戴着長絲襪隱面形。留下黃色無邊便帽，印有HA-LEY DAVIDSON招牌商標。

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兩期刊完 武俠小說（下）

群雄奪寶

芳修居士著

千斤石獨力支撐

（前文見自上期）

很久，很久，她才一拍椅子的扶手，大聲地喝道：「把快這五個忘恩負義的傢伙抓回，一個個給宰了！」

韓朗軒走出行列，邁着四方步，緩緩地走近她的跟前，打上一拱卻道：「寨主請暫息雷霆之怒，依屬下愚見，陳大牛等五人絕對不敢走漏半點風聲，而……」

她的怒氣雖稍微平和些，但臉上仍有慍色，急促地向韓朗軒問道：「你說，誰會洩露本寨機密大事？」

韓朗軒先向兩旁揖揖一匝，他的眼睛很厲害，徐徐地答道：「自然是本寨內奸所爲！」

她「嘿嘿」地一陣冷笑之後，一對杏眼直逼兩旁侍從一個人的臉上，是何等犀利、何等的嚇人，半晌，她倏的站起身來，指着右側行列中一名頭目大聲地喝道：「是你！……你好大的膽子，給我拉出去砍了！」

「是！」應聲甫落，兩旁閃出各一名手提雪亮大砍刀的嘍囉，左右開弓地夾住了那名頭目。

那名頭目叫施柏曉，早被嚇得三魂少了兩魂，顫抖着向地下直顫，大聲地央求道：「寨主饒命、寨主……」

房克勤立即閃出代爲求情道：「屬下懇求寨主暫饒其一條狗命，容其將事情始末招出來，也好找個對策。」

她果然連連點頭，「嗯！嗯」幾聲後，坐了下來，向施柏曉問道：「你是受了誰的指使，一一誠實招來，如有半句虛言假話，定不饒你這條狗命！」

施柏曉如獲大赦，向兩旁夾着他的嘍囉們拱了拱手，前跪了好幾步，跪着道出了洩露的始末：

施柏曉有一舅父，就是江湖上大大有名的水寇頭子「翻江蛟」荊維全，於前年被官軍圍剿而崩潰，荊某一見大事不妙，帶了幾名親信，[illegible]趁官軍疏於戒備之際，[illegible]處山洞裡棲身，[illegible]多月前，荊某[illegible]寨投奔，甥舅[illegible]道出女寨主[illegible]進耳裡，記在心裡，[illegible]財寶，就不必[illegible]誠爲一名大富商[illegible]是神不知，鬼不覺[illegible]女寨主先發制人[illegible]也一定[illegible]火併，最後自己來坐收漁翁之利。

陳馨聽[illegible]咬牙地大罵道：「[illegible]太歲頭上動土[illegible]」並指着[illegible]：「這個狗奴才先押起來，等辦完了正事再來處置？」

「是……」兩名嘍囉應諾，便將施柏曉押走了。

接着，她又和「軍師」研商着對策，花了半天的時間，你一言，我一語，總算有一個結果，於是，山寨中全體動員了，按照既定步驟，採取了若干行動。

花開兩朵，總歸一枝，卻說在小山城裡，不僅敘起了軒然大波，鬧得滿城風雨，而且各寺廟的香火，意外地忽然非盛起來了；對這一反常的現象，敏感到憂慮的是劉員外了，他和堂弟劉遠楫及其師兄弟妹等纖纖商討，希望能化解可能遭遇到的厄運。

這一天的清晨，天上烏雲密佈，就好像有一場傾盆大雨將要降下，而在東嶽廟的廣場卻擠滿了人潮；奇怪，這時間既非廟會，也無任何社戲唱唸，因何緊集這麼多的人？事出蹊蹺，劉員外弗敢怠慢，立即採取行動，除動員他莊院裡全體護院、武師及壯男之外，且請程裕波等九位大俠分別扮成各階層人士，分批趕往東嶽廟去應付突發的情況。這時候，他們的師父仍留在六十里以外的玄天觀與住持老道向文理晤道，由「逍天神姥」鍾素晶并往請駕。

劉員外等趕到東嶽廟，是卯時剛過的辰時，此刻，廟裡的很多人都認得劉員外，他們所過之處，自然會讓出一條路來。他們走近擂台一看，一根柱子旁樹着一塊大木牌，上面是紅底寫着「比武招親」四個大金字，「招親」雖然是一件好事，但身爲地方首腦人物的劉員外，竟然毫不知情，心裡的確有點兒不大舒坦；然而，他是一個很明理的人，不管怎樣，這「喜事」爲地方帶來了熱鬧，也號召了很多外鄉人前來，使得當地小買賣人增加一些意外收入，何樂而不爲？想到此，他便釋然於懷了，至於……

擂台上有人分批上去了，依次是十六名短裝的徒手壯漢、四名持兵器的武士、八名艷裝的侍女、四名手持明晃晃彎刀的女將，緊接着是一名手搖摺扇的文弱書生，一陣樂聲之後，由兩名女侍陪着一位明艷照人的盛裝少女出來，她在台上亮了相，由侍女爲她卸下披風，是一副女英雄的打扮，使她顯得有些英氣過人，不管怎麼說，台下是掌聲不斷。

[illegible]人的來路，只有陳大牛等五人能認得她是山寨中女寨主陳馨，[illegible]招親」的目的，是爲了[illegible]「尋寶」而來。[illegible]

「軍師」韓朗軒，他輕搖着摺扇，邁方步走近台口，高聲宣佈「比武招親」的規則，[illegible]如洪鐘，一字一句都能使人聽得很清楚，行家一聽，確定他是一個不簡單的人物。他宣佈的是：

小姐方名苑雲英（即陳馨），年二十二歲，和州的名門閨秀，略通武藝，欲以武會友，比武招親，台方家從年若四十歲以下者，可上台過招，比武方式必須通過四關：第一關先與兩名婢女比武，獎敘銀五十兩；第二關須勝[illegible]十二式，獎敘銀一百兩；第三關[illegible]，獎敘銀二百兩；最後若能贏得小姐本人，除贈黃金百兩之外，而且得與小姐成親。

這許多優厚的條件，的確能引人入勝，很多青年武師都一躍上台去，到了此刻，[illegible]了一陣，都沒能通過第一關……[illegible]時下刻，人們越聚越多，簡直就是水洩不通，就在這時候，鍾素晶已將師父張道祥請到，老道站在場外一個高阜處一看，眉頭一皺，暗叫一聲：「大事不好！」立即用傳音入密的神功將另八位弟子喚到跟前，吩咐如何、如何？九位大俠分頭進行去了，另外劉員外也在採取了行動。

卻說東嶽廟的戲台是靠一座大山，坐西北朝南，背後約十多丈處，是一[illegible]呈弧形的懸崖峭壁，可以擋住夏日的西曬，和着[illegible]；……台上比武正打得很起勁，台下人潮的掌聲、喝彩聲不絕於耳，忽然聽得一聲巨響，從懸崖頂上墜下一塊約千斤多重的巨石，這還得了，……說時遲，那時快，一位神勇的高大俠士，舉起如鐵柱般的雙臂，將那巨石托住。這時候人潮雖然很紛亂，幸好有很多人在暗中疏導，漸漸地向四週散開；這一位神勇大力士不是別人，正是「擎天神猿」秦鴻宏，雖然他有超然的臂力，但如此龐然巨石，兩臂懸空支撐，……的確是耗盡了全身的氣力，……等到人潮一一走完，他已苦撐了一刻多時辰，只見他汗如雨落，臉似豬肝，他終於成功了，「轟隆」一聲，巨石落地，他「哇」的一聲口吐鮮血，倒在地上，頓時昏迷不醒，在一旁支援的「冲天神鳳」鍾素晶，立即上前將四師兄扶起，首先將一粒[illegible]丸塞進其口，並用氣功助其打通內臟，然後命人將其抬回劉府莊院。

這位大俠犧牲小我，也不知救了多少蒼生，如果不是他一托之功，不僅巨石將壓傷數以百計的人潮，而且人潮相互踐踏，傷亡一定很慘重；……他救了很多人，也免去了一場大危機，可是他本人耗盡了元氣，廢掉了武功，生命是否能保得住？向……

萬全寶圖成廢紙

台下這一突然的變化，使得一向臨大[illegible]心細的女寨主也花容失色，眼望大力士獨撐巨石，若非此人，後果……她既驚訝而又感動；「軍師」和衆頭目、衆女侍更加不瞪口呆，當巨石「轟隆」巨響，人已散盡之後，他（她）們才在驚慌中醒了過來。

大力士被抬走了，廣場上靜得無聲無息，陳馨一咬牙，狠狠地大罵道：「又是判老賊來攪的局！」

「不錯！[illegible]

[illegible]

危機解除了，老道率程裕波、馬誠坤、劉遠楫、錢素晶、蔡先鋒、趙榮炎、焦錦煌等七位弟子，與荊老賊等五十多名徒衆經過極爲短暫時間的搏鬥，荊老賊自知技不如人，不敢戀戰，乃行「三十六着」中的最後一着了；……七位大俠準備追上前去，來一個窮打；老道以爲尚有很多善後亟待處理，何況「窮寇莫追」乃古之明訓。因而，師徒一行八人下山來了，首先趕回劉員外莊院探視秦鴻宏的傷勢，[illegible]

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YUE LOONG'S 'PLAN 101'

Auto Maker Reveals First Chinese-designed car

(Free China Journal, May 19, 1985 -- Taiwan's six local car manufacturers turn out 170,000 cars a year, mostly for domestic consumption. For each car, the manufacturers pay 3 to 5 percent royalty to the original designers for use of their designs. In 1984, about US$11 million was paid to foreign car makers such as Ford of the United States, Peugeot and Renault of France, and Honda and Nissan of Japan.

But this is about to change as Yue Loong, the largest car maker in Taiwan, announced the successful completion of the first Chinese designed car, the "Plan 101," scheduled for release on the market in 1986.

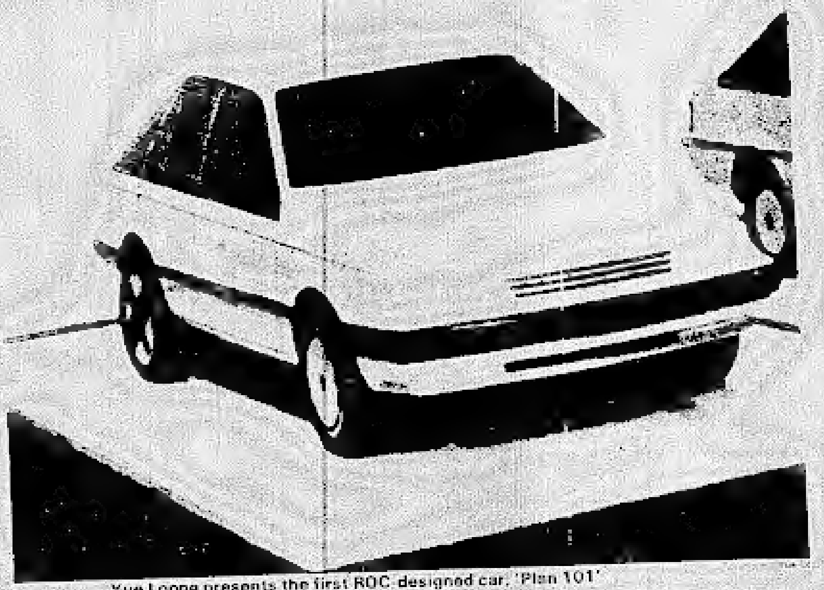
Sanyang, also a local car manufacturer, which has until now been manufacturing Honda look-a-likes, also announced the establishment of its own design center. No matter how trivial the start may be, these efforts in research and development have opened new opportunities and have brought new pride to local car manufacturers.

Yue Loong the first auto maker established in Taiwan a quarter century ago and currently holding 46 percent of the domestic market share, established the Engineering Centre in 1981, and has invested about US$50 million in the "Plan 101" project.

"This is a very small amount compared to other foreign car makers. Nissan, for example, employs 10,000 researchers while our research staff is only 250," said Chang Che-wei, the center's deputy chief.

But the center strives to compensate for the inadequacy with emphasis on training and hard work. The center has a well-stocked library which Chu Hsin, a college professor before entering Yue Loong, encourages the staff to use. In addition, staff members are frequently dispatched overseas for special training.

Center staff members realize that they have concentrated their five years of investment on the creation of one new car model. Whether the model will be accepted is still subject to market reaction. However, they are confident they have created a precious asset, although as yet invisible, for the company. One staff member said proudly," "Along the way, we have fostered the ability to design many car parts on our own, utilize equipment correctly and establish testing methods."



Yue Loong presents the first ROC designed car, 'Plan 101'

First Asian electronic ear implant brings new life to deaf

Chang Gung Memorial Hospital announced May 14 that one of its otologists has successfully implanted an electronic hearing device into a patient's ear. Hospital sources said the surgery was the first of its kind in Asia.

Otologist Huang Chung-sheng operated on Miss Huang Su-wen who has been deaf for two years. Miss Huang said: "My life has improved since I started wearing this device. I feel more secure because I can hear most of the sounds made by people and street traffic."

Asked if she had any discomfort, she admitted, "Since I am not used to sound yet, I feel dizzy when sounds from the outside world are not balanced or too loud."

The implant system is a prosthesis that electrically stimulates cochlear nerve fibers to produce the sensation of sound in profoundly deaf people who have demonstrated little or no gains from the use of conventional hearing aids.

Total fee for the operation was US$7,500.

Taiwan computer industry seeks to develop own brands

By Kathy Wong

The Taiwan information industry grew at an unprecedented rate last year with computer component exports valued at more than US$1 billion, representing 140 percent growth during 1984.

The world share of Taiwan-made computer related products rose from 0.02 percent in 1981 to 0.9 percent in 1984.

The United States remains Taiwan's most important market. Two-thirds of all computer related products produced on the island are sold directly or through indirect channels to the United States.

Not only the Republic of China, but many other Asian countries have become beneficiaries of the computer boom.

Many big-name computer companies, including IBM and ITT, are transferring their manufacturing centers from U.S. and European territories to Asian countries.

Local manufacturers, however, are complaining about the depressed price structure.

Original equipment manufacturing (OEM) is a low-profit business, they complain. Taiwan-made 16-bit personal computers sell at an FOB price of only US$700 while a similar IBM product retails for over US$3,000 in the United States.

Many local manufacturers, while striving to lower costs for OEM orders, have little faith in the future of OEM computer manufacturing. "We are in the OEM business only because it is expedient. Our ultimate objective is to sell under our own brand name," said Stan Shih, president of Multitech, the leading PC maker in Taiwan.

Multitech has already been successful in the domestic market. Multitech-backed Infoland is the only computer supply chain store in the nation. Aware of the enormous investment and risk involved to marketing its own brand name, Multitech devised a strategy to open Southeast Asian markets first. In just a few years, it has been quite successful.

"In Singapore, we sell our personal computers under our own brand name, and buyers there regard our products as highly reliable," says Shih.

Tatung, a local major consumer electronics supplier who has invested in a British electronic factory, has also successfully marketed its own Einstein personal computer in Great Britain.

Taiwan made 16-bit computers have drawn numerous foreign orders since their introduction last year. The 32-bit microcomputer, which can also function as a work station, is expected to be on market within the year. Research and development toward Chinese language computers are also underway by both government sponsored labs and private enterprises.

This leads many to believe that Taiwan's personal computer industry, supported by strong manufacturing capabilities and abundant technical manpower, will take the country's information industry to a new era of development.

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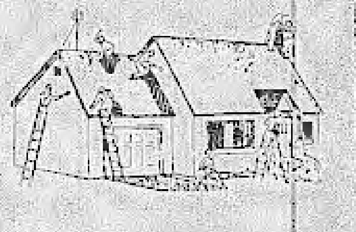
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Mulroney remains committed to formal government policy on multiculturalism

Winnipeg, May 21, 1985 — In a speech to the Quadra Club in Winnipeg, the Prime Minister of Canada, the Right Honourable Brian Mulroney reiterated the commitment of the PC Government to a formal government policy on multiculturalism.

Said Mr. Mulroney: "A formal government policy on multiculturalism is not new in Canada, but my party wants to bring this policy up to date, to meet changing needs and circumstances."

However, according to the Prime Minister, to bring down barriers to equal opportunity for individual Canadians, there is need for "the cooperation of the provinces and the private sector." That was the reason that for the first time, a Federal Provincial-Territorial Conference on Multiculturalism was held in Winnipeg in the preceding week.

Mr. Mulroney considered the following as important multicultural issues for the Government to address:

— the problem of racism in Canada;
— the needs of immigrant women;
— the importance of cultural retention programs;
— the involvement of multicultural communities in Canada's export trade;
— and the need for more cohesion and effectiveness of federal-provincial multicultural governments.

"We must strive to preserve the vitality and the splendor of our respective cultural heritages. This will enhance our own citizenship and contribute to a climate of tolerance and fraternity which ensure the building of a more equitable Canada," said Mr. Mulroney.

Murta taking steps to deal with concerns of immigrant women

Ottawa, June 5, 1985 — Multiculturalism Minister Jack Murta announced today that he and three Cabinet colleagues will take steps to collaborate in helping immigrant women overcome obstacles preventing them from participating fully in Canadian society.

The announcement followed a meeting in which Mr. Murta, Employment and Immigration Minister Flora MacDonald, Health and Welfare Minister Jake Epp and Secretary of State Walter McLean consulted with more than 40 immigrant, refugees and visible minority women's representatives gathered in Ottawa to discuss their particular needs and interests.

"The unique concerns of immigrant women are not readily addressed by the programs of any one department," said Mr. Murta. "By bringing together ministers responsible for multiculturalism, women, health, employment and immigration we have begun to dovetail our efforts to produce tangible results."

The Minister will take the lead to ensure that an interdepartmental committee of senior officials will be formed to assure a co-ordinated approach to deal with the concerns of immigrant and visible minority women.

Mr. Murta will be providing funds for a national action committee which has been established by the conference to follow up on the recommendations and to make sure that the federal government responds to them.

The Minister stated that he will ensure that his colleagues attending the meeting respond within two months to the recommendations within their mandate and meet with the national action committee on these issues within three months.

"These and other initiatives still in the planning stage reflect our determination to work together in advancing the cause of immigrant women," said Mr. Murta. "In the past our focus has been too narrow. We have started a process today to broaden the base of support."

Rev. Wan formally inducted to United Church

Rev. William Wan

Ottawa, June 18, 1985 — The Rev. William K.T. Wan, the lay pastor of the Chinese United Church since 1982 was formally inducted by the Ottawa Presbytery of the United Church of Canada tonight, as the Pastor-in-charge of the Chinese United Church.

The induction ceremony was officiated by the Rev. Dr. Jan Huntjens, the Rev. Richard De Lorme, and the Rev. James Somerville. The Chinese United Church at 600 Bank Street, was jam-packed with members of the Ottawa Presbytery, members of the church, Chinese community leaders, and friends of Rev. Wan. Over 500 people were estimated to have attended the ceremony.

Rev. Wan a dynamic and sensitive preacher, practiced law in Singapore before undertaking to spread the Gospel. He was the founding pastor of the Ottawa Chinese Bible Church. The Rev. Wan was also responsible for leading the move on the Chinese United Church to its present huge premise to accommodate the ever expanding membership of the church since his appointment as its lay pastor.

Rev. Wan has also been active in the cause of social equality and multicultural integration. Despite the hectic pace he has set for himself in teaching, preaching in other cities and pursuing his Ph.D. studies, he managed also to find time to be a regular contributor to this paper.

As witness to Rev. Wan's sensitivity and common approach, he said at his short speech after the induction, "It's like I was illegally married to this church for the past years. Thank God I am now formally married, and I'll serve the church with all dedications."

Minister to consult with business leaders following racism report

Ottawa, May 17, 1985 — Multiculturalism Minister Jack Murta, concerned about a report which indicates a significant degree of racism in the workplace, has initiated a series of meetings with some of Canada's key business leaders to direct their attention to the report and encourage them to seek remedies to the situation.

The minister will be meeting with the Retail Merchants Association of Canada and appointments are being finalized with other national groups such as the Canadian Chamber of Commerce.

The report, issued earlier this week by the Social Planning Council of Metropolitan Toronto and the Urban Alliance on Race Relations, concluded that 82 percent of the employers surveyed ignore or downplay the significance of inter-racial tension in their workplace. The report also stated that in unsolicited remarks 50 percent of survey respondents, expressed negative views of racial minorities and only nine percent stated a firm belief in racial equality.

The federal government has committed itself to removing barriers to employment equity in response to recommendations of the Abella Commission. The policy will apply to all positions within the public service, crown corporations and contractors doing business with the federal government.

Newcomers guide now available with Chinese translation

Newcomers to any country are often confused by local customs, laws and practices. The new, revised and updated Newcomers Guide to Services in Ontario, published by the Ministry of Citizenship and Culture, is a source book of information designed to help new arrivals in Ontario cope successfully with our society. It is now available in Chinese and English.

The guides provides information on living and working in Ontario. Some of the chapters address money management, health, housing, education, immigration procedures and consumer issues. The guide even includes basic instructions on how to use the telephone.

The **Newcomers Guide to Services in Ontario** is available free, one per family, to Ontario newcomers, their teachers and counsellors from the Newcomers Services Branch by calling (416) 965-9919, collect.

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Pastor Wan on the present state of Christian Church in Mainland China

(Second of Three Articles)

by David Lam

"CAN YOU TELL ALL YOU KNOW ABOUT THE PRESENT STATE OF THE CHURCH IN CHINA?"

For some thirty years, there was very little news about the Church in China. Almost all the missionaries left in the early 50s and since that time 65% of the population were born. When the missionaries left, they were about 1 million baptised protestants. From all reliable sources, the Church in China had not died. On the contrary, she has grown in number. The figure varies from 25 million to 50 million. In 30 years, the church in China has grown at least 25 times. And that without the benefit of missionaries and through much persecution! For the greater part of that period, the Church grew without any visible form of institutionalism. Between the mid-fifties and the late 70s, the church was literally underground.

According to the Hong Kong-based Chinese Church Research Centre, there are four types of Churches in China today. The first is the "libai tang". These are the Open Churches under the supervision of the Three-Self Patriotic Movement and the Chinese Christian Council. It is estimated that since 1979, 1,300 of these churches are in operation throughout the country. The Movement was started in the 50s by the liberal wing of the Church in China. Many who did not join were charged with counter revolutionary activities and imprisoned. Among those was Wang Mingtao, a well-known pastor in Beijing, and Watchman Nee, leader of the Little Flock. The movement, however, was also eclipsed by the Cultural Revolution in the mid-sixties. It was only revived in 1979 or thereabout. The second type of Church in China today is called the "juhui dian". These are the Meeting Points that are operating near an Open Church. They existed before the opening of the Church and are now allowed to continue by permission of the Three-Self Movement and the local government.

The third type is called the "Jiating juhui". These are the home meetings. They came into being after 1958 when all the churches were closed. These home meetings are registered with the Three Self Movement and the local government.

The fourth category is called the "ziyou juhui" or free meetings. These are those who oppose the Three Self movement. They do not trust the leaders of the Three Self and many consider that the Three-Self pastors are mostly apostates. Many in this group are convinced that the Three-Self is really an organ of the Communist government to control the activities of the Christians. They remember the past clearly. They recall the years spent in prison for refusing to join the Three-Self movement in the 50s. They could not forget the political indoctrination taking place in the churches in those days. They saw how the churches gradually died as the gospel was replaced by political ideology. These are persuaded that history is repeating itself before their very eyes!"

"Is there any conflict between these different types of churches?"

In 1981, many of the Three-Self leaders gathered in Montreal for an international dialogue. They attempted to convince the participants that there is no such division in China. Bishop Ding in his 14 points to Christians abroad, include a point about the Unity of the Chinese Church. He claimed that "the unity of the Chinese Christians is unprecedented". He noted that there are people outside China who are not thankful to God that the Chinese Church is more united now than ever before. He asked, "Why should the simple question of where one worships be turned into a contradiction between the Home and the Three-Self?" "Does the fact that the first century Christians all worshiped in their homes mean that they would oppose the three-self principle and rely on support from foreign quarters?"

The last question raised by the Bishop is precisely the point. The house churches multiplied during the most difficult period of the life of the Church in China. It was a time when there was no outside contacts, let alone "support from foreign quarters". It was a time when all institutionalized Christianity was non-existent. The house churches were and are truly built on the Three-Self principle of Self-government, Self-support and Self-propagation. Yet such house churches are being forced to disband simply because they are not prepared to "unite" with the Three-Self Movement. Evidence is mounting that the Three-Self Movement is seeking to bring all house churches into their fold, forcefully if necessary. This is consistent with their false claim that the Three-Self movement is solely responsible for the growth of the Church in China during the thirty years. The truth, is that they have to apply pressure on the house churches because their very existence repudiate all the Three-Self Movement's claim.

"Are the Three-Self Movement free from outside influence?"

"Since the Conference in Montreal in 1981, Bishop Ding has been busy persuading the world that the Three-Self Movement and the China Christian Council are not government organs established to implement Communist Party policies. Yet there is no iota of evidence that the Movement has in any way and on any occasion disagreed with the Party Policy of China. They have claimed, however, that they succeeded in winning concession from the government in the revised Constitution. Art. 35 states: Citizens of the People's Republic of China enjoy freedom of religious belief. No organs of state, public organizations of individuals shall compel citizens to believe in religion or disbelieve in religion, nor shall they discriminate against citizens who believe, or do not believe, in religion. The state protects legitimate religious activities. No one may use religion to carry out counter-revolutionary activities or activities that disrupt public order, harm the health of citizens or obstruct the educational system of the state. No religious affairs may be dominated by any foreign country.

At first glance, it may give the impression that the Three-Self Movement has indeed done a tremendous job in entrenching religious freedom in the country. But a further and closer reading in light of events involving the Three-Self Movement makes this revised constitution a greater cause for alarm. The key phrase is "legitimate religious activities". Only those deemed legitimate are protected.

Now when this clause is read in light of the policy of the Communist Party, the case for alarm is not unfounded. In the **Red Flag** of June 1982 it is clearly stated that "no religious organization or followers should preach, evangelise or propagate theism outside the places of religious activity, nor spread religious tracts or other religious publications which have not been approved and published by the government's controlling departments". For instance, the regulations published by the Three-Self movement in the Yunnan Province state that: "The ministerial activities and religious activities of each church should all be conducted inside the church-building (Regulation 3)" "Religious activities must not interfere with government, culture, education, the law, marriage or birth control (Regulation 5)" "Christians in the entire province must uphold the Four Basic Principles. These are: to uphold the socialist road, to uphold the people's democratic dictatorship, to uphold Marxism-Leninism and Mao Zedong thought, and to uphold the leadership of the Chinese Communist Party (Regulation 10)".

On Dec. 5, 1982, a pastor of the Canton Damazhan House Church was arrested and charged. The accusations included: holding illegal religious meetings at his home, privately printing books, illegally recording and distributing tapes of his own sermons and allowing some foreign missionaries to carry out religious activities in his home without permission from the China Christian Council. What is more significant and alarming is the Three-Self involvement in this case. They issued a broadsheet warning all other house churches. In part, it reads as follows: "Apart from the illegal activities committed by Lin Xiangao there are still, according to our knowledge, some rather abnormal religious activities in existence in Canton. We hope that they will seriously consider and draw a lesson from this experience, quickly changing their attitudes and that they will uphold the policy of the Three-Self and be patriotic and law abiding, going along the road of loving country and loving religion, and striving together for the unity of the Church". And as the Far Eastern Economic Review pungently commented; "In truly Orwellian language the Movement declared: Therefore stopping Lin Xiangao's illegal activities is a powerful measure taken by the government to uphold normal religious activities". Normal religious activities are those carried out by the Three-Self Movement. Anything else is not legitimate and therefore counter-revolutionary.

According to the same authoritative and objective **Far Eastern Economic Review** of March 8, 1984, the pressure on House churches and non-conforming Christians is being stepped up. Under cover of the Anti-crime campaign, Christians were arrested in 1983. In one country Province alone some 200 Christians were arrested. Others were arrested in Canton, Shanghai and other cities. In most cases the charges seem to be linked with the possession of illegal religious literature, and active involvement in house churches. This is reminiscent of the clamp down in the 50s.

"What is, in your opinion, the ultimate objective of the Communist government?"

"It is time to remind ourselves once again of the ultimate goal of Communism. In Sept 1982, Qiao Liangsheng, head of the Religious Affairs Bureau, pointed out to the participants at the Three-Self China Christian Council Conference at Beijin that "Upholding legal religious activities and suppressing illegal ones are the two inseparable sides in rightly implementing the Party and Government's religious policy." And what is the Government's religious policy? "The Party policy on religious questions", he said, "is a long-term one, and will be consistently implemented until that future time when religion will naturally disappear of itself". It is a frightening thought indeed. Dare we suggest that the Three Self Patriotic Movement and the China Christian Council, however sincere they may be, are actually helping to eradicate faith in China?

Events of the last two years do raise some soul-searching questions. If the Three Self Movement is merely accommodating themselves in order to survive, we wonder what kind of Church is surviving. Is it a building-centred institution that can be bureaucratically controlled? Is the worship of God to be confined to approved places, approved time and approved personnel? In any case, why is there a need to accommodate to the Government when the Church has just survived and multiplied **in spite of** the government? And why is the government so adamant in cutting off foreign contacts at this time when in all other spheres, she is wooing foreign "intervention"? The other possibility is that the Chinese Government misjudged the situation when they resurrected the Three-Self and opened the Churches. It is likely that the government did not realize that the Church has actually multiplied to the extent she has. The leaders were only interested in creating a better relation with the outside world by restoring a limited measure of religious freedom. It was in an optimistic mood that Bishop Ding, the leader of the Three Self Movement and chairman of the China Christian Council declared in 1980 at the All China Christian Conference said: "Today we Christians, whether we attend religious activities in Church or whether we meet in the home, desire only to worship and serve God, and encourage and build each other up, and all this is glorifying to God and beneficial to the people". He changed his tune only when the believers in the house churches proved to be intransigent.

"Despite efforts made to convince the worldwide Christian community that genuine freedom of religion exists in China, recent events point to a grave deterioration in the situation.

"According to the party document on religious policy "religion will ultimately disappear". The present government recognizes that this will not happen overnight and may take a very long time.

Exhibition of Chinese cartoons July 3 - 25

In the West, newspaper cartoons attack government and its policies. In China, cartoons have a completely different objective: they provide a medium for the Chinese government to communicate with its public.

"Understanding China through Cartoons," a free exhibition of 354 cartoons on view at the University of Toronto, will provide an opportunity for the Canadian public to understand the approach to problems facing modern China.

The public can view the cartoons from July 3 to 25 in the Main Display Area of Robarts Library, 130 St. George Street. Library hours are Mon. to Thurs., 8:30 a.m. - 11:00 p.m.; Fri., 8:30 a.m. - 6:00 p.m., and Sat., 9:00 a.m. - 5:00 p.m.

Sponsor of the exhibition is the Public and Community Relations Office, University of Toronto. For more information call 978-6564 during office hours.

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CCAO director selected Ottawa Citizen of the Year

by Andrew Lam

Ottawa, June 24, 1985 — Ottawa City Council announced today that Mrs. Patty Pou, a Director of the Chinese Community Association of Ottawa was selected the Ottawa Citizen of the Year for 1984. Mrs. Pou will be honored at a special meeting of the City Council to be held in Ottawa City Hall on Wednesday, July 3, at 5 p.m. Mona Abraham, Youth of the Year, will also be honored along with Mrs. Pou.

Mrs. Patty Pou was nominated based on the volunteer work she has performed for the arts and the Ottawa Chinese community.

Mrs. Pou, age 70, was born in Japan. She started her career in teaching in 1938, and had taught in China, Hong Kong, and Macao. After her retirement in 1974, she migrated to Canada to join her daughter here.

Ever since her arrival in Canada, Mrs. Pou has been active in teaching Chinese painting on a voluntary basis. She has given her energy tirelessly not only to the Chinese community, but also to senior citizens of all ethno-cultural origins at both the Glebe and Dalhousie Community Centres. Ever so tireless, Mrs. Pou recently also started teaching Chinese painting to senior citizens in her apartment building.

Mrs. Patty Pou has held six painting exhibitions in the Ottawa City Hall, once in the National Library, and once in Calgary, reputedly the first Chinese to do so in that city in 1974.

Her volunteer services include serving as a Vice President of the Chinese Seniors Club, a member of the Drama Group of the Ottawa Chinese Community Television, and a Director of the Chinese Cultural Club (Pui Ngai).

Mrs. Patty Pou's selection as the Ottawa Citizen of the Year makes the first time that a Chinese Canadian was so honored in this city. Members of the Chinese community are urged to attend the special meeting at the City Hall to honor her.

Citizen of the Year — Patty Pou

Youth Club to hold election

The Ottawa Chinese Community Youth Club will be holding a general election on Saturday, July 6, 1985, in the Chinese Community Building Auditorium, at 80 Florence Street. It will also use the occasion to celebrate its first anniversary.

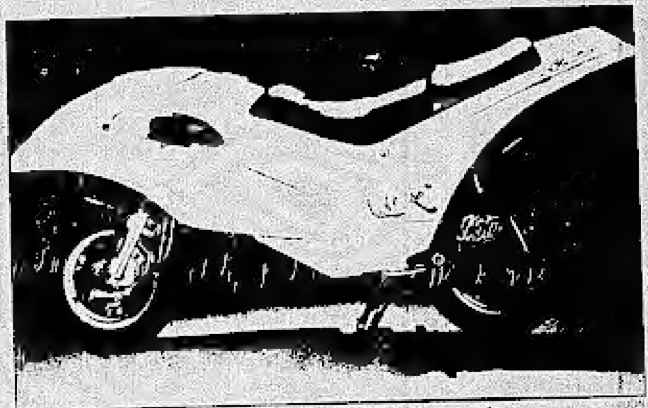
The voting will take place between 7:00 and 8:30 p.m. The following positions will be elected: two Vice Presidents, Secretary, Treasurer, Culture Convenor, Activity Co-ordinator, Advertising Director, Public Relation Director, and two Publication Directors. Nominations for these positions are due two days before the election. These can be submitted to the Chinese Community Building at 80 Florence Street, or to the following persons: Tony (594-3611), Thomas (820 7614), or Vitus (729-5927).

Following the election, there will be a reception from 8:30 to 9:30 p.m., and a dancing party from 9:00 p.m. to 1:00 a.m. These will be free to the voters but will cost $3.00 admission for anyone arriving after the election.

The Ottawa Chinese Community Youth Club has been very active in its first year. Among the recent activities were its participation at the Italian Week Festival on Victoria Island on June 16, and the Vietnamese Buddha Temple Fund-Raising Show at Glebe Collegiate on June 15.

For its upcoming activities, volunteers are needed for Chinese lion-dance training and the Canada Day Celebration with the Ottawa Chinese Community Television. A two-day camping at Little White Fish Lake in Quebec was planned for July 20, 1985. The cost will be $42 to include room and board and transportation. Anyone interested please contact Vitus So at 729-5927.

Chinese Youths design 'Cruise' cycle



The streamlined 'Cruise 150' motorcycle

Four students at the National Taipei Institute of Technology have come up with a new motorcycle design enabling the rider to lean forward and flatten himself horizontally against the motorcycle frame while driving.

The new design dubbed "Cruise 150" is unique for its streamline shape which reduces wind resistance to a minimum.

According to Lai Shun-ying, one of the four designers, it took them two semesters to complete the motorcycle. The engine was provided by the local Tailian Engineering and Department Co. the students welded the frame themselves.

Embassy film shows family in anguish

by Lynne Quon

The film "Storm" was one of two films shown after a reception hosted by Chinese embassy officials on June 9, 1985. Over 50 of Ottawa's Chinese cultural community leaders and their guests, and members of the Phoenix Dance Troupe were present.

The film dramatizes the novel by Cao Yu. It is the story of the anguish of a family torn apart by sin and vice.

The stormy lives of the characters are reflected in the unbearable heat of summer and the violent storm that breaks the heat. The tension is raised by the memories of the past, of promises broken and of unhappy ghosts.

Lu Sifeng is a servant in the Zhou household. Her master is a rich mine owner, who has two sons. The older son is named Ping. The younger, Chong, is a 17-year old liberal. Sifeng's mistress is Ping's stepmother and Chong's mother.

The film begins when Sifeng learns that her mother has been summoned by the mistress, who wants to fire Sifeng.

In desperation, Sifeng runs to Ping, whom she loves. He is preparing to leave for the mines, so she begs him to take her away with him.

Meanwhile, in the house, the mistress comes downstairs, a rare event for her. Chong, her son, tells her that he loves Sifeng.

In another room her husband is negotiating the end of a miners' strike. He refuses to see the strikers' leader, Lu Duhai, who is Sifeng's brother.

In spite of the heat, the old man insists that the window shutters be kept shut. The tension runs high as he forces his wife to drink the medicine that she refused because she is not ill. Along with Ping, she begs him to take her away with him before she is driven insane by her husband. When Ping refuses, she reminds him bitterly of how Ping had once seduced her. She vows to take revenge.

She speaks to Sifeng's mother, telling her to take Sifeng away. The old man enters the room and he recognizes Sifeng's mother as Shiping, the servant who had borne him two sons and whom he had abandoned to marry the heiress who is now his wife. The first son is Ping, whom he had raised. The second son is Lu Duhai, the strikers' leader, whom he has just fired.

Shiping promises the old man that she will keep his secret. At home, scared that Sifeng will be seduced just as she was, Shiping wrings from Sifeng the promise that she will never speak to any member of the Zhou family.

In spite of this promise to her mother, Sifeng runs to Ping. When Sifeng and Ping are caught just before they leave the house, everyone is involved in a dramatic confrontation that leads to tragic deaths.

In contrast to this sad story, the second film, entitled "Flowers of the Orient," was a warm look at the music, song and dance being performed in China.

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Echoes of Yesterdays

(14th in the series)

by Hsu Jung-pei (translated by Mai Po)

Chapter XI MY FATHER'S DAUGHTER

My first day at school was the day for the monthly test. I had missed a whole month's lessons!

Because I was late, the girls' dormitory was already full. I was assigned to sleep in three big unfurnished rooms all alone. These are three really big rooms and there are three more adjacent empty ones inter-connected by a swinging door, which was in much disrepair. In fact, I was sleeping in six big rooms.

On the first night I was completely exhausted by the journey, and sleep came to me without much trouble. I had not considered my surroundings too much. Only till the next morning that I was suddenly aware of the little corner I occupied amidst such huge emptiness. I was conscious that my school mates were discussing about me. They were surprised that a little girl like me had such courage.

Uncle Jen was worried about me. He would like to ask the servant, Huang Man, who looked after the girls' dormitory, to move her bedding beside mine to keep me company. When I thought of the rows and rows of beds side by side in the dormitory, I could use some company, but then I did not wish to appear that I had special privilege. "I am not afraid. It's alright for me to live alone by myself," I said.

It was far from the truth that I was not afraid. Once the sun went down, I would be quaking inside. And I was so lonely! After the evening private study hour, there was laughter and comradely noise filtered through the dormitory from the other side of the temple. While I was alone in that tremendous cavern of darkness, I took off my black skirt, and shakily closed that broken down door. I looked at that unclosable door again and again. Seemingly running away from a disaster I quickly entered the mosquito net and slipped between the sheets with my eyes tightly closed. The bell for light out had sounded. The sound of laughter had died down. In the pitch black darkness, I tossed around in my bed, and could not sleep. Subconsciously I was waiting for something to happen. When the clock struck midnight, it really came! The skirt that I hung by a chair beside my bed suddenly jumped. I couldn't see anything in the darkness. All I saw was a pair of green eyes! It sat on top of my skirt for about five minutes, but it seemed five hours!

Cold sweat broke out on my brows. I felt like I was in the bridal chamber of my brother again. I dared not make a sound or move. Suddenly the green eyes moved up and down, and I heard the faint sound of a tongue licking fur. Then I thought of the story my father told me about the time he was in my aunt's home. Courage flowed back to me. I let out a loud yell. It jumped down from the chair, frightened by my shout and disappeared.

I used the sheet to wipe away the sweat on my brows. I thought about home. Should I write about this in my letter home? In her illness, my mother would worry about me staying all alone in six big empty rooms. My father would laugh. He would say there was no need to make such a fuss about a cat. I decided not to write about it.

Thus debating I fell asleep. When I woke the next day, it all seemed to be a bad dream. But when I saw the dusty marks of the cat's paw on my black skirt, I realized it did happen. I quickly brushed away the marks, so that no one could see them. I would be talked about as news on the campus. Amidst all these, I felt somewhat proud of myself and was glad. I had proven that I was my father's daughter.

There were seventy to eighty school mates in my class. Over half of these stayed in the school. Thus our class rooms were also our private study rooms. In class, each of us was assigned a fixed seat. The ones with small stature were assigned the front seats, and the taller ones at the back. Because I was late to show up in class, I had to sit at the back of the tallest girls. I couldn't see a single word on the black board.

For every class there was a class teacher. Mr. Yen was ours. Before my arrival, he had the seats re-assigned several times, and promised that it was their last change.

On the third morning after my arrival, Mr. Yen called me to come to his desk. Then he asked the class, "Look at her, class. Isn't she a very small girl?" There was no reply. Then he called the smallest girl in the front row to come up and stand beside me, "Look! She is even smaller than the smallest of you. Have you no compassion to allow her to sit right at the back, when she can't see a word on the board?"

"Aw...", a united voice from the class. "You said there wouldn't be any more re-arrangement of seats."

"That's right," Mr. Yen replied, "I did say there wouldn't be any more re-arrangement of seats. But see for yourselves, she is so tiny. Have you the heart to let things stand as they are?"

Extremely reluctantly, my classmates picked up their books, lined up, and made room for tiny me. My new seat was then the last one on the left of the front row.

I had a pile of lecture notes to copy, a sheaf of problems to solve, many pieces of famous essays to memorize, and pages of new English words to look up. The month that followed saw me as the busiest student in class. This was just to catch up.

During that time, I learnt that my brother had left home to find work in another town, and my mother had recovered from her illness. The letters from home were written by a little employee in the shop next door. The writer was a scrawl, and the meaning of sentences was not clear. How I hoped my father would write me in his own hand writing!

But my father never did write. In fact, he never in his life wrote me a single word. I frequently called up a picture in my head of him standing by the road waving good bye to me. I didn't know how he was in his school. I couldn't get any news of him from my mother's letters.

As time went by, I came to know my classmates well. Many of them told me how unaccustomed they felt in the new environment. How much they missed home. They, like me, left home for the first time in their lives. Some of them confessed to me that they had cried many, many times. Even then, when they received a letter from home, tears would still flow.

"Why have you never cried?" They all asked me with curiousity and concern. "We thought you would cry your eyes out when you have to stay all alone in those big, empty rooms."

Yung-fen was friendliest to me. She showed me a letter from her father. "See, I just received a letter from my father today. My mother doesn't know how to write. After reading it, I had another good cry."

I took the letter extended to me. The first line began, "My dear child Yung..." So that was how a father began his letter to his child. I skipped the whole letter without reading its contents. I didn't mind the astonishment shown on Yung-fen's face, as my tears were falling on the letter from home of a school mate! Finally, I had a good cry.

Chapter XII REPORT CARD

I was absent on average for a whole month in every term I was in high school.

I believed after the first loan note I helped to write for my mother, there many such notes subsequently written. They were negotiated when I was not home, so I could not have known for sure. However, from the added white hair in my mother's head and her now constantly furrowed brows that I could guess as much.

I was the youngest in the family. No one ever sought me out to discuss the problems of the family. But I knew the financial difficulties my family was facing. "Our family fortune was going downhill steadily year after year." It seemed that my brother did nothing to lighten the heavy financial yoke of the family. The whole weight of keeping the financial wheel turning still fell on the shoulders of my mother.

When we returned home during the winter holiday, we brought her happiness and excitement. We told her about our school life. She had uplifted in spirit then. But it was not for long. She had to worry about our school fees. The income derived from the little property we owned was barely sufficient for our living expenses. Our school fees were the proverbial last stars in our financially sinking ship. My mother went out every day to try to negotiate a loan. At night we would hear her sigh. She contracted insomnia.

My sister studied in Soochow. She had many classmates to accompany her back to school. A week before school began, many of them would come to make a date of departure with her. But my mother had not been able to secure the required funds for the school fee. Yet my mother would say laughingly, "You fixed the date, she will depart with all of you when the time comes."

Then my mother would lose her appetite. She would go out and try every avenue she knew to secure a loan. Sometime at the last few minutes before departure, she would manage to get together the required amount. You could see that she was so relieved, as if a great load was lifted from her mind. She would lean against the door jamb again and again to tell my sister to be careful in looking after herself while away from home.

Everytime after my sister left, my mother would fall sick. The school I went to was in a city quite a distance away. There was no other student in our village that went to the same school. Uncle Jen usually left a week before school commenced. Thus I had no one to accompany me. Worse still, there was no classmate to arrange a departure date with me. Usually when my mother fell ill, I hadn't the heart to mention about going back to school. I ended up delaying my departure day after day.

Red Cross traces and reunites separated families throughout the world

Have you lost contact with any of your family? Maybe the Red Cross can help you find them!

The Canadian Red Cross Society, along with its 135 sister Societies throughout the world, offers many exciting Programmes to the community. One of these is the Tracing & Reunion Programme. Although it is one of the least-known services of the Red Cross, Tracing and Reunion is very active at the Ottawa-Carleton Branch.

The aim of the Programme is to provide a means by which the residents of Canada may locate family members at home and abroad with whom they have lost contact, through conflict, or disaster, or in cases where there is a compassionate reason.

When you contact the Red Cross office you will be provided with a form which will identify the information required. The most important information about the sought person includes: name, birthdate, birthplace, marital status, nationality, citizenship, spouses'/children's/parents' names and birthdates, last known address, occupation and date of emigration.

All tracing and reunion services are offered free of charge. This Programme at the Ottawa-Carleton Branch is fully supported by the United Way of Ottawa-Carleton.

If you have any questions contact Doug Simmons at the Red Cross at 560-7440 ext. 232 between the hours of 9:00 a.m. and 5:00 p.m. Don't be hesitant if you do not speak English. We will have someone call you who speaks your language.

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Now, MAKE PLANS to renovate.

Home renovation in Ontario is easier than ever before.

Start planning now, to meet your changing housing needs. Whether you need more space, more convenience, or want to upgrade existing features, renovation may be the answer. Renovation is a practical, economical way to make your home more comfortable, while creating jobs across the province.

The Government of Ontario has made renovation an easier, more attractive option for homeowners. We've added a special renovation section to the Building Code and helped to develop innovative ways to finance renovation such as "RenoLoan". And to help you plan your renovation, we've opened the Ontario Renovation Information Centre.

If there's room for improvement in your home, contact us for valuable "how-to" information on renovation. Write for more information to Ontario Renovation Information Centre, 16 Howland Road, Toronto, M4K 2Z6. (Material available in English and French only).

現在應該可開始計劃未適應你家庭變更的需要。你或許需要多的房位，更多的方便，或改良現在的方式，重新裝修是解決這種問題。裝修現有的房屋是實際的，經濟的辦法，這可以使你現有房屋更舒適，同時是幫助安省增加工作。

安省政府設立特別辦法，使有房屋的居民容易從新裝修你們的房子，政府已在「建造房屋法規」內增加一段關於「改裝房屋規則」，規定革新的經濟資助辦法，如「改裝房屋貸款」，同時幫助你改裝計劃，安省政府已開設「安省改裝房屋諮詢中心」。

如果你現有的房屋是有空餘的面積可以改裝的話，你可以與我們接洽，我們可能供給你「如何改裝」的辦法資料供給你。如你需要更多的資料，你可函至「安省政府改裝房屋諮詢中心」：16 HOWLAND ROAD，TORONTO，M4K 2Z6。（資料分英文及法文兩種）

Ministry of Municipal Affairs and Housing
Ontario

ONTARIO RENOVATION INFORMATION CENTRE
16 Howland Road,
Toronto, M4K 2Z6

廣進財源

怎樣是有效的合約？

（信捷會計稅務供稿）

問：怎樣才是一份有效的合約？

答：[illegible]

（未完，下期續刊）

加紅十字會 辦尋親服務

（本報訊）[illegible]

陸陳式薇續任中文學校校長

（本報訊）渥太華中文學校董事會議一致通過繼續聘請陸陳式薇女士連任校長。[illegible]

國際跆拳道賽 加拿大得冠軍

（本報訊）[illegible]

李松詠逝世 享壽七十六歲

（本報訊）[illegible]

本報徵求實習記者

本報現徵求實習記者，[illegible]

社址：中華大廈 Florence St. Ottawa, Ont. K1R [illegible]

加華僑報編輯部

余岑少齡周令琦畢業出任律師

（本報訊）[illegible]

（圖：余岑少齡女士和周令琦小姐近影）

太極拳學會開成立大會

（本報訊）[illegible] FIRM OF BINKS, CHILCOTT & SIMPSON [illegible] HONEYWELL, WOTHERSPOON LAW FIRM [illegible]

訪華裔優秀學生蘇嘉行

（本報記者[illegible]）

[illegible]

天龍酒家新張 生意鼎盛

（本報訊）[illegible]

（圖為天龍酒家東主余[illegible]先生夫婦）

唐人街鎗擊案 一男受傷醫治

（渥太華訊）[illegible]

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追思先僑開天地 魂兮歸來饗祭禮

中華會館掃墓致祭前賢

（本報訊）加京中華會館今年第一次祭掃先僑墳墓，今年於六月二十二日舉行。該日午間過後，僑胞陸陸續續到來中華大廈齊集，二時半巴士車車滿載男女老幼去掃墓。其他之私家車亦相繼出發。一路浩浩蕩蕩，十分壯觀。時屆仲夏，光景怡人，三時正抵達必治活坟場，熱心工作人員擺好祭品，李乃誠理事代表會館余輝時主席主祭，副主席及各理事陪祭。上香，並讀祭文，[illegible]

附：今年掃墓祭文如下：

維公元一九八五年六月二十二日，加京中華會館主席余輝時[illegible]代表加京全僑，謹具清酒、鮮花、香燭，致祭於諸先僑之墓前曰：維我先僑，志壯意强，創業加京，成就非常，淘金築路，歷盡風霜，衣館餐館，艱苦備嘗[illegible]

譚氏宗親定期省墓

（本報訊）本埠譚氏宗親會定於七月二十日（星期六）省墓，秩序一如去年，將於該日午後一時半在[illegible]門口集合。凡宗親有車者[illegible]

中華會館辦三益會新會

（本報訊）中華會館三益會，向以信用好，交收快為人稱許。六月二日已開之丙字一會，因參加人數甚多，以至後到者向隅，為滿足會友要求，即又召開一新會，凡需款會者請於星期日二至四時來會館登記，或電譚超然君（[illegible]）接洽。

青英會夏季旅行

（本報訊）中華青英會定於七月二十七日（星期六）下午一時舉辦夏季本市觀光旅行，[illegible]如有興趣參加者請向[illegible]報名。

（圖：中華會館掃墓致祭先僑。）

加人可領取外國養老金

（本報訊）讀者來信（略）詢問移民及養老金問題，茲簡答如下：

(一)美國居民只要向加拿大海關人員證明其身份，便可以進入加拿大境內，無須攜帶護照。

(二)加拿大公民或移民可以領取其他國家的養老金，例如英國養老金，不過[illegible]津貼旨在補助收入低微的老人。

(三)只有加拿大公民才可以參加安省省選，只有加拿大公民才有權參加聯邦大選，從一九八六年起，只有加拿大公民才能參加省選。

移民信箱

担保家人移民來加 十年不能領取補助

（本報訊）讀者來信（略）詢問移民問題，茲解答如下：(一)公民或移民擔保家人（包括未婚妻或未婚夫在內）前來加拿大，要負起其十年生活費用[illegible]

家庭最後成員 可在加申請移民

（本報訊）讀者來信（略）詢問若干有關移民問題[illegible]

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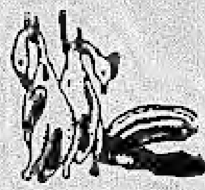

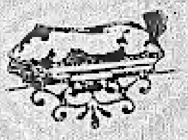

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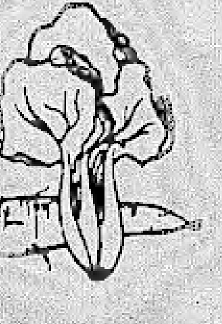

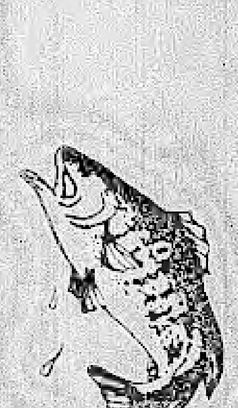

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